

L'ACCOUCHEUR des AMES;
The MAN-MIDWIFE of the SOULS;

ou,

or,

QUESTIONS PRELIMINAIRES, pour servir de
Questions Preliminary, to serve of
 Texte à des Leçons de Morale
Text-book to some Lectures of Morality
 Experimentale.
Experimental.

Par ANTOINE JEAN FAU,
 By ANTHONY JOHN FAU,

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 mieux.
better.

Le plus bel acte de notre liberté est de nous montrer tels que nous
sommes. MARMONTEL.

E D I N B O U R G :

Par BALFOUR, AULD, et SMELLIE.
 M,DCC,LXXI.

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ÉPITRE DEDICATOIRE

A S O P H I E.

VICOMTESSE de M*****, mon premier disciple femelle ; qui ne fait que trop pour son repos combien elle me fut chère, et n'a garde d'oser se flatter de me l'être encore, que néanmoins je félicite sincèrement, si, par hasard, elle est heureuse ; mais qui, si elle ne l'est pas, s'offenseroit de ma pitié, et doit n'avoir besoin de celle de personne.

O ! Toi, qui ne saurois désormais, ni m'aimer ni me haïr foiblement, m'aurois-tu assez peu connu, SOPHIE, pour me croire implacable ? Ou tâcherois-tu encore de te persuader que j'eus des *torts* à ton égard ? Aurois-tu donc oublié la plus importante de mes leçons ? Peux-tu douter que, si celui que tu faisois gloire de nommer ton *maître*, ton *frère*, ton *ami*, qui occupa si longtems dans ton cœur la place de l'auguste et tendre *bienfaiteur*, qu'il prenoit

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prenoit soin de t'annoncer, et duquel ton esprit séduit le prenoit pour la plus parfaite image; peux-tu douter, SOPHIE, que, s'il avoit quelques souhaits à former, l'un deux ne fut de voir, ou du moins de savoir heureux les premiers amans, en faveur des quels sa main téméraire déroba le flambeau de l'amour, à qui, en enseignant l'art de voir avec leurs propres yeux, et d'aimer en esprit et en verité, il fraya la route à une es- pece de bonheur jusqu'alors inconnue à la terre; qu'il inonda d'un torrent de voluptés ineffables et toujours re- naissantes, que le coeur d'un mortel n'avoit point encore goûté, et à qui, s'il n'eut pas le tems de donner la cer- titude, il fit au moins concevoir la flatteuse esperance de jouir à jamais d'une félicité infiniment plus vive et plus pure dans le sein adoré du *Créateur* et du *Pere* de l'univers?

Est-ce

EPITRE DEDICATOIRE. v

Est-ce la haine, la fierté, ou la mauvaise-
honte, qui retient ma SOPHIE et mon
EMILE ? Pourquoi ne redeviendroient-
ils pas mes élèves à présent que je
suis un *Etre libre*, et que je suis à même
de porter la persuasion et la conviction
dans leurs ames ? Pourquoi enfin ne
feroient ils plus mes enfans, quand
je me sens aussi disposé que jamais à
reprendre pour eux les sentimens d'un
ami et d'un pere ?

F I R S T

)

FIRST PREFACE.

COULD the difference between the French and English idioms and constructions more plainly be pointed out than by literally translating a French book into English, and subjoining to it a less literal translation, for the understanding of the former?

WOULD this in reality be of great service to such as would be glad to learn French in a short time, and at little expence?

WILL not the pronounciation of it be made much easier, by printing in Italic characters, as I have caused to be done, all the letters that are not to be founded, and in small capital ones those that are not to be founded as they are written, setting after the word the letter or letters which must be substituted to those small-capital letters; thus marking with a circumflex-accent â ô, all the a's and o's that are to be founded as in the words *law* and *low*, and affixing no mark to all the other a's and o's that are to be founded as in the words *pass* and *loss*?

Is it not more than highly probable, that you won't follow the advice (as it is a very good one) which I am going to give you, viz. To transcribe

viii F I R S T P R E F A C E.

transcribe this pamphlet in the following manner ?

Celui dont le but est-de-faire accoucher

Slui don - l but - ai - d fair - akooshé

He whose the end is to make to be delivered

les gens, &c.

lé jan, &c.

the people, &c.—— and not to have recourse to the second translation, but after having tried to find out the meaning of the first ?

WILL you not found, more properly than foreigners are wont to do, all the mute *e*'s printed in Italic characters, if you attempt not to found them at all ?

SHOULD I not, at the end of this book, if it is ever to be ended, give a kind of French Grammar much shorter, fuller, more plain, and less tedious, than grammars commonly are ?

SECONDE, g, PREFACE.

Celui, s, dont le but - est, ai, de faire
He whose the end is to make
 acCouChér, k, s, les GENS, ja, de leurs
to be delivered the people of their
 pensées, a, a-t-il, ou n' a-t-il pàs raison, z,
thoughts, has he or not has he not reason
 de prendre, a, le titre d' accouCheur, s, dès, z,-
to assume the title of Man-midwife of the
 âmes ?

Souls ?

PourQUOI, k, â, ne lâisserOis, a, -je pàs, z,-
Why not should leave I not
 AUX, ô, lecteurs, si tant - est, ai, QUE, k, l'on
to the readers, if so much is, that one
 me lise, z, le plaisir, éz, de deviner, bien n-ou
me read, the pleasure to guess at, well or
 mal le motif qui, k, m' a fait-adopter le
ill, the motive which me has made TO adopt the
 plan et la methode, ai, QUE, k, j'ai
 — and the method which I have
 Choisis, s, ez ?
chosen ?

B

Pour-

Pourquoi, k, â, me croirOit-, â, a,- on sur
Why me should believe one upon
 ma parole, quand, k, je dirai QUE, k, le desir, z,
my word, when I shall say that the desire
 de faire parler de moi, â, n' a été
of TO make TO speak of me not has been
 QUE, k, mon troisieme, âz, ai, motif, ét
but my third motive, and
 Celui, s, de gagner de l'argent, ja, le
that of TO get some money the
 quatrieme, k, ai?
fourth?

Pourquoi, si, selon l' usage, z, on
Why, if, according to the fashion, one
 me condârne avant de m' avoir, a,-
me condemns before to me have
 entendu, a, a, ne m' entendrOit, a, a, a, - on
heard, not me should hear one
 pûs, z, apres, âi, m' avoir, a, condânné?
not after me have condemned?

Pourquoi, soit, â, qu', k, on me lise, z, ou
Why, whether one me read or
 qu', k, on ne me lise, z, pûs soit, â, qu', k, on
that one not me read not, whether one
 m' approuve, ou qu' k, on me blâme, ét
me approve, or that one me blame, and
 soit,

SECONDE, g, PREFACE, s. 11

soit, a, qu', k, on soit, a, curieux de m'
whether one be curious to me
 ENTENDRE, a, a, ou non, mon, n-âme n' EN, a,
hear, or not, my soul not for it
 fera - t - elle probablement, a, démontée, ai,
shall be it probably non plussed
 ni d' une façon ni d' une autre, ô ?
neither in one way nor in another ?

Est, ai, il réellement, ai, ai, a, possible ou
Is it really ——— or
 impossible, n, de ne craindre ét de ne
———— to not fear and to not
 désirer, z, rien ?
desire nothing ?

CHA.

q
A

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CHAPITRE, s, PREMIER, ai.
CHAPTER FIRST.

QUI, k, ne déplaira, ai, QU', k, à ceux
Which not will displease but to those
QUI, k, n' EN, a, verront pàs le fin.
who not of it will see not the meaning.

Pourquoi, k, â, la speculation, s, toute
Why the _____ all
seûle tûe-t-elle ét n' - y - a-t-il QUE, k, la
alone kills it and not there has it but the
pratique, k, QUI, k, vivifie?
practice which vivifies?

Appelléz vous vertueux Celui, s, QUI, k,
Do call you virtuous him who
est, ai, guidé par l' attrait de la
is guided by the attraction of the
RECOMPENSE, ai, n, a, la crainte du
reward, the fear of the
Chatiment, s, a, ou le desir, z, d' Etre, âi,
punishment, or the desire of to be
loué ét estimé?
praised and esteemed?

Croyéz

14 CHAPITRE, s, PREMIÉ R, ai,

Croyéz vous qu', k, il soit, â, -absolument, a, -
Do believe you that it be absolutely
 impossible, n, à l' homme de faire le bien
 ——— *to the man to do the good*
 sans reflexion et sans, z, -interest, ai, âi ?
without ——— and without ——— ?

Aimeriez vous mieux Celui, s, qui, k,
Would love you better him who
 seroit, a, bon par Choix, s, â, autant, ô,
would be good by choice as much
 que, k, par penchant. a, s, et qui, k, en, a,
as by inclination and who in
 faisant, z, du bien - à ses semblables, an,
doing some good to his fellow creatures
 auroit, ô, a, - encore, a, plus, z, -en, a, vûe
would have still more in view
 de marquer, k, -au, ô, pere dans ses, z, -enfants, a,
to shew to the father in his children,
 l' amour - et la reconnOissance, a, que, k, lui
the love and the gratitude which him
 inspirent ses bienfaits, que, k, de se faire
inspire his favours than to himself do
 du bien n-à lui-meme, ai ?
some good to himself ?

Etes

Etes, âi, vous sur QUE, k, vous ne détruirez, ai,
Are you sure that you not shall destroy
 ou du moins QUE, k, vous n' affoiblirez, a,
or at least that you not shall weaken
 pàs considérablement, ai, a, cès derniers
not considerably those last
 motifs, si vous voulez-y faire Entrer, a,
motives if you will there to make enter
 pour la moindre Chôse, s, z, l' espoir, a, d'
for the least thing the hope of
 Etre, âi, payé, ai, ét loué, ou la crainte d'
to be paid, and praised, or the fear of
 Etre, âi, blâmé ét puni?
to be blamed and punished?

Lés promesses, z, - ét lés menaces font-
The promises and the threats make
 elles, z, - autre, ô, Chôse, s, z, QUE, k, dés
they other thing than some
 mercenâires, z-ou dés rebelles, ai?
mercenaries, or some rebels?

Cés, z, - importantes, n, questions, k, peuvent-
These important ——— can
 elles Etre, âi, décidées, ai, autrement, ô, a,
they be decided otherwise
 QUE, k, par l' experience, ai, a?
than by the ——— ?

Courrez

16 CHAPITRE, s, P-R E M I E R, ai.

Couréz vous QUELQUE, k, k, risQUE, k, à la
Do run you some risk to it
 faire, QUI, k, QUE, k, vous soyéz, QUI, k, avez-
make, whoever you be who have
 assez de modestie, de sincerité, ai, ét de
enough of modesty, of sincerity, and of
 sensibilité, a, pour reconnOitre, a, QUE, k,
sensibility, to acknowledge that
 vous n' Etes, ai, pàs, z-infaillible, g, QUE k,
you not are not infallible, that
 vous ne pratiquéz, k, pàs la vertu AUTANT, ô,
you not practise not the virtue as much
 QUE, k, vous vous, z, - EN, a, sentéz, a,
as you yourself of it feel
 capable, ét QUE, k, vous n' AIméz, é, pàs
 ———, and that you not love not
 le tendre, a, bienfaiteur-à QUI, k, vous devez
the tender benefactor to whom you owe
 tout, AUTANT, ô, QU', k, il le merite ?
all, as much as he it deserves ?

Croyéz vous QU', k, il vous fit - un
Do believe you that he you might make a
 crime de CherCher, s, s, à l' AImér, é,
to seek to him love
 d'avantaGe, j, à faire plus de bien n-à fés, z-
more to do more of good to his

EN-

CHAPITRE, s, PREMIÉ R, ai, 17

Enfans, a, ét à vous rendre, a, plus
children, and to you render more
 vertueux, z, - ét plus, z, - heureux QUE, k,
virtuous and more happy than
 vous ne l' Etes, âi?
you not so are?

SerOit, a, ce un crime bien n-impardon-
Would be it a — very unpardon-
 nable, n, dans, z, - un, n- Etre, âi, nécessaire-
able in a being necessari-
 ment, ai, a, faillible, g, d' avoir, a, pris l'
ly fallible to have taken the
 erreur pour la vérité, ai?
error for the truth?

Ne feriez vous point par - hasard,
Not could be you not by chance
 meilleur, ai, g, QUE, k, vous n' ôsez, z, le
better than you not dare it
 croire, âi?
believe?

Etes vous bien certain - de n' avoir, a,
Are you very sure to not have
 pàs, z, - assez de sentiment, a, a, - ét de
not enough of feeling and of
 raison, z, pour - Etre, âi, capable de faire le
reason to be able to do the
 C bien

18 CHAPITRE, s, PREMIER, ai,

bien, UNIQUEMENT, k, a, dans la vûe de
good, only in the view to
 plâire à Dieu, ou pour le seul plaisir, éz,-
please to God, or for the sole pleasure
 attaché, s, à bien faire ?
annexed to well do ?

Si quelqu'un, k, k, vous offroit, a, - une
If some one you presented with a
 methode, ai, simple, n, et facile de pratiquer, k,
method ——— and easy to practise
 le grand commandement, a, et tous les, z,-
the great command, and all the
 autres, o, preceptes de l' Evangile, ai,
other precepts of the gospel,
 sans, z,- Entrer, a, ai, - avec, ai, vous dans, z-
without to enter with you into
 aucune, ô, discussion sur - aucun, o, des, z,-
any ——— upon any of the
 articles de votre foi, â, - et sans vous
 ——— of your faith, and without to you
 proposer, z, autre, ô, chose, s, z, que, k,
propose other thing but
 des, z, - experiences, a, et s' il ajoutoit, a,
some experiments, and if he added
 qu', k, il consent, a, - à être, âi, - enfermé, a,
that he consents to be shut up
 AUX, ô,

e H A P I T R E, s, P R E M I è R, ai, 10

AUX, ô, petites maisons, z, pour la
in the little OR small houses for the
 reste de ses jours, AU, ô, Càs, k, QU', k,
remainder of his days, in the case that
 il ne reussit, ai, pàs, ce quel-
he not might succeed not, this some
 QU'un, k, k, serOit, a, -il necessàirement, ai, a, -
me should be he necessarily
 un fou à liér ?

• *mad-man to tie ?*

S' il vous, z-offrOit, a, -AUX, o, memes, ai,
If he TO you offered on the same
 conditions, s, de vous faire trouver - un
 ————— to you make find a
 tresor, aiz, dans votre Champ, s, n, resiste-
treasure in your field, would
 riez, ai, z, vous, z, -à la curiosité, z, de lui
refy? you to the curiosity to him
 demander - où - il - est, ai, si non avant, du-
ask whereit is, if not before, at
 moins, z, - apres, ai, P avoir, a, fait -
least after him TO have made
 Enfermér, a ?
 TO sbut up ?

Con-

20 CHAPITRE, s, PREMIÉ R, ai.

Concévéz vous, ou ne concévéz vous
Do conceive you, or not do conceive you
 pâs QUE, k, si notre façon de penser, a, - ou d'
not that, if our way of to think or of
 agir - influe sur notre bonheur, be-nour,
to act influences upon our happiness,
 Celui, s, qui, k, voudrOit, a, - être, âi, plus, z, -
he who would to be more
 heureux QU', k, - il n' est, ai, ne ferOit, a, pâs
happy than he not is, not would do not
 mal d' en, a, CherCher, s, s, - une autre, ô,
ill to look for an other,
 sauf, ô, - à reprendre, a, la sienne, ai, si l'
safe to take again the his own, if the
 expérience, a, ne réussitOit, ai, a, pâs ?
experiment not did succeed not ?
 Si vous refusez, z, cette, ai, offre,
If you refuse this offer,
 faudra, ô, - t - il - en, a, conclure
will be necessary it from it, to conclude
 ou QUE, k, vous n' avez pâs fait votre
either that you not have not done your
 logique, k, ou QUE, k, sans vous, z, - en, a,
logic, or that without you of it
 douter, vous regardez Celui, s, qui, k,
to suspect, you look upon him who
 est, ai,

CHAPITRE, s, PREMIER, ai. 21

est, ai, la bonté et la justice même, ai,
is the goodness and the ——— itself
 comme, le plus, z, - injuste et le plus
as the most unjust and the most
 detestable, ai, des tyrans, i, ou QUE, k, vous
 ——— of the tyrants, or that you
 ne vous soucié z pàs d' être, âi,
not yourself care not to be
 meilleur, a, g, Juif, meilleur, a, g,
better Jew, better
 Chretien, ai, meilleur, a, g, Musulman, z, - &c.
Christian, better Mussulman, —
 ni par conséquent, ai, ka, plus, z, - heureux,
nor of course more happy
 QUE, k, vous ne l'êtes, âi ?
than you not so are ?

Sera - ce votre faute, ô, si vous croyéz,
Will be it your fault if you believe
 voir, a, du danger - à mettre, ai, de - côté,
to see some — to put aside
 pour-un tems, an, toutes vòs, z, - opinions, et
for a time all your ———, and
 à faire des, z, - expériences, a, QU', k, - on ne
to make some experiments which one not
 vous proposerOit, z, a, - à la vérité, ai, d'
to you would propose to the truth to

En-

22 CHAPITRE, s, PREMIER, ai,

entreprendre, a, a, qu', k, apres, ai, les, z-
undertake, but after them
 avoir, a, - examinées, et avoir, a, Consulté
to have examined and have consulted
 vôt parents, a, vôt, z, amis, et vôt direc-
your relations, your friends, and your direc-
 teurs spirituels, ai, si vous, z, avez le
tors spiritual, if you have the
 bonheur, ou le malheur d' en, ai,
happiness, or the misfortune to any
 n'avoir, a, mais QUE, k, la nouveauté, ô,
have, but which the novelty
 de la proposition, z, s, a droit, a, de
of the proposal has right to
 vous rendre, a, suspectes ?

To you render suspected ?

Ceux qui, k, refuseront, z, cette, fait,
Those who will refuse this
 offre, feront - ils, z, à plaindre, ou à
offer, will be they to pity or to
 blâmer ?

blame ?

Celui, s, qui, k, ne desire, z, pas d'
He who not desires not to
 Etre, ai,

CHAPITRE, s, PREMIÉ R, ai, 25

etre, âi, plus, z, - heureux QU', k, il n' est, ai,
be more happy than he not is
 Est, ai, - il bien n-à plaindre?
is he much to pity?

Celui, s, qui', k, n' ôse, z, - essayer, ai, de
He who not dares TO try to
 se rendre, a, plus, z, - heureux QU', k, il
himself render more happy than he
 n' est, ai, de peur d' offenser, a,
not is for fear of TO give offence TO
 Dieu, peut-il-etre, âi blamable?
God, can he be blameable?

Ne serOit, a, - il pàs, z, - AU, o, contraire
Not would be he not on the contrary
 bien digne de louange, j, si la louange, j, n'
very worthy of praise, if the praise not
 appartenOit, a, - exclusivement, z, a, - à Celui, s,
did belong exclusively to him
 qui, k, est, ai, la cause, ô, z, et la source
who is the cause and the —
 première, ai, âi, de tout bien?
first of all good?

A qui, k, faudrOit, ô, a, - il s'
To whom would be necessary 'it one'sself
 adresser pour savoir, a, - AU, ô, juste ce
to address to know at the just that
 qui, k,

24 CHAPITRE, s, PREMIÈRE, ai,

qui, k, peut-ét ne peut pàs z-offenser, a,
which can and not can not give offense TO
DIEU ?

God ?

Ne ferOit, a, - il pàs, z, agreable, ai, d'
Not would be it not agreeable to
avoir, a, quelqu'un, k, k, qui, k, pût de-
have some one who might de-
cider, ai, - infailiblement, g, a, ce point ?
cile infallibly this point ?

N' est, ai, - il pàs bien commode d'avoir, a,
Not is it not very convenient to have
des directeurs qui, k, nous, z, -epargnent, ai,
— directors who to us save
la peine, â, de penser, a ?
the trouble to think ?

Celui, s, qui, k, nous garantit QUE, k,
Et who us warrants that
nous ne sommes pàs dans l' erreur, se
we not are not in the error, himself
Charge, s, j, t-il, ou ne se Charge, s, j,
does charge he or not himself does charge
t il pàs des consequences, ai, ka ?
be not with the ————— ?

Ne

CHAPITRE, s, PREMIÉ R, ai, 25

Ne doit, a, - il pàs, z,-avoir, a, - une bien
Not must he not have a very
 haute, ô, opinion de son jugement, j, a, ou
high ——— of his own judgment, or
 de la miséricorde, zai, de DIEU?
of the mercy of God?

Sommes nous suffisamment, z, z,
Are we sufficiently
 pénétrés, ai, ai, de toute l' étendue, ai, a,
penetrated of all the extent
 de l' obligation, s, QUE, k, nous, z,-avons-
of the ——— which we have
 à ceux qui, k, nous dispensent, a,-à leurs-
to those who us dispense, at their
 risques, k, périls, ai, z, - et fortunes, de
risks, ———, and ———, with
 la peine, â, d' examiner si la religion, ai,
the trouble of TO examine if the ———
 dans la quelle, k, nous, z, avons, z, - été
in the which we have been
 élevés, ai, est, ai, bonne, ét s' il n' y
brought up is good, and if it not there-
 en n-a point de meilleure, a, g?
any has not of better?

D

Sans

26 cHAPITRE, s, PRÉMIÉ R, ai,

Sans Cela, s, ne serions nous p^{as}, z,-
But for that not should be we not
 obligés de CEMMENT, ai, s, a, a, de nous, z, as-
obliged decently to us as-
 surer par nous memes, âi, QUE, k, la reli-
sure by our - selves that the —
 gion, ai, ét la secte dans la QUELLE, k,
— and the sect in the which
 nous sommes, est, ai, plus, z, - agreable, ai, à
we are is more agreeable to
 DIEU QU', k, AUCUNE, ôk, dés, z, - AUTRES, ô,
God than any of the other
 sectes, z, ét religions, ai ?
sects and ——— ?

Ne nous faudroit, ô, a, -t-il p^{as}, z,-
Not FOR us would be necessary it not
 aussi, ô, entrer, a, dans toutes les discussi-
likewise TO enter into all the ———
 ons du fait de la REVELATION, ai, a, s, ét
— of the fact of the ——— and
 dés objections, s, dés, z, - incredulés, ai,
of the — — of the unbel'evers,
 ne fut ce QUE, k, pour mettre, ai, notre
not were it but to put our
 conscience, a, EN, a, repos, ét n' avoir, a,
—— in rest, and not to have
 p^{as}, z,-

CHAPITRE, s, PREMIER, ai, 27

pâs, z, - à nous reproChér, s, d' avoir, a,
not to us reproach with TO have
 condânné, lés GENS, ja, fans lés, z, -
condemned the people without them
 ENTendre, a, a ?

TO hear ?

Quand, k, même, âi, ils serOient, a, tous
Though even they should be all
 dés fôts, z, ou dés meChans, ai, s, Cela, s,
some fools, or some wicked, it
 prouverOit - il QUE, k, leurs, z, - objec-
would prove it that their —
 tions, s, sont mauvâises, ô, z, ou QUE, k, lés
 — are bad, or that the
 preuves QUE, k, nous n' avons pâs, z, - exa-
proofs which we not have not exa-
 minées, sont bonnes ?
mined are good ?

Nôs directeurs sentent, a, t - ils jusqu'à, k,
Our directors do feel they to
 quel, k, point ils pouillent la bonté d'
what — they push the goodness of
 âme à notre egârd, ai ?
soul to our respect ?

Sen.

Sentent, a, -ils QU', k, -ils ne s'

Do feel they that they not themselves
 Engagent, a, j, -à rien moins QU', k, à
engage to nothing less than to
 souffrir pour nous la punition, s, QUE, k,
suffer for us the punishment which
 peut mériter l' erreur, si, par hazard, le ca-
may deserve the error, if, by chance, the cha-
 téchisme, ai, s QU', k, ils nous font dire
techisms which they us make to say
 et le symbole QU', k, ils nous font croire, â,
and the creed which they us make believe
 ne sont pas les meilleurs, a, g, catéchismes, z, -
not are not the best catechisms
 et symboles possibles ?
and symbols possible ?

Mâis sentons, a, nous QU', k, EN, a, recom-

But do feel we that in ———
 pense, ai, a, nous leur faisons, z, l' bon-
 ——— *we them do the ho-*
 neur de les croire, â, infailibles, g ?
nour to them believe infallible ?

Nous serions nous douté QUE, k,

We would be ourselves suspected that
 cette foi, â, par la QUELLE, k, nous, z, -
this faith by the which we
 avions, z, -

CHAPITRE, s, PREMIÉRE, ai. 29

avons, z, - intention, a, s, de faire à DIEU
had ——— to make to God

le sacrifice de notre raison, z, n EtOit, ai, a,
the ——— of our reason not was

AUTRE, ô, Chôse, s, z, QU', k, une confiance
other thing but a confidence

sans bornes EN, a, leur probité, et in-
without limits in their integrity and in-

faillibilité, g, ou EN, a, nôtres propres
fallibility, or in our own

lumières, ai?

knowledge?

Si ni eux ni nous n' EN, a,

If neither they nor we not of it

savons rien ; si dailleurs, g, comme il-
did know nothing ; if besides, as it

Est, ai, clair, leurs, z, intentions, a, s, z, - et
is clear, their ——— and

lés nôtres, z - EtOient, ai, a, droites, a, et
the our, were right, and,

Enfin, a, si l' homme Est, ai, neces-
in fine, if the man is neces-

sairement, ai, a, borné et faillible, g, leur
sarily limited and fallible, their

erreur

30 CHAPITRE, s, PREMIÈRE, ai,

erreur et la nôtre ne portent-elles pas
error and the our not carry they not
 leur excuse, z, - avec, ai, k, - elles ?

their excuse with themselves ?

VAUT, ô, - il mieux reconnOitre, a, nôt, z,

Is it better to acknowledge our
 erreurs tard QUE, k, jamais ?

errors late than never ?

EST, ai, - il absolument, a, - impossible, n,

Is it absolutely ———

QUE, k, Celui, s, QUI, k, ne saurOit, ô, a,
that he who not could know

avoir, a, besoin, z, d' autre, ô, Chôse, s, z
to have need of other thing

QUE, k, de notre bonheur nous, z, - ait
than of our happiness to us may have
 donné la vie pour rien ?

given the life for nothing ?

SerOit, ai, ce un crime irremissible, ai,

Would be it a ———

de le supposer, z, - aussi, ô, généreux, z,-
to him suppose as generous

et désintéressé, ai, z, ai, QUE, k, vous -
and disinterested as you

le feriez si vous, z, - étiez, ai, • à sa place,
so would be if you were in his ———

CHAPITRE, s, PREMIÉ R, ai, 31

d' examiner ce qui, k, s' en, a,
to examine that which itself from it
 suivrOit, a, de cette supposition, z, s, ét
would follow from this ——— and
 d' essayer, ai, ai, d' agir - en, a, conse-
to try to act in ———
 quence, ai, ka ?

—— ?

En, a, vous disant, z, la supposition, z, s,
In you telling the ———
 de la quelle, k, je partirai, ét à la
from the which I shall set off, and to the
 quelle, k, je rapporterai toutes mès, z, - expé-
which I shall refer all my expe-
 riences, a, n' en, a, n - use, zai, - je pàs, z,-
riements not therein not use I not
 en, a, galant-homme ?
like honest man ?

Pourquoi, k, à ne vous dirOis, a, je pàs
Why not you should tell I not
 que, k, quand, k, même, ai, vous
that though even you
 refuseriez, z, d' admettre, ai, ma supposi-
should refuse to admit of my ———
 tion, z, s, pourvû que, k, vous fassiez
 ——— provided that you may make
 mès, z,

més, z, expériences, a, Cela, s, reviendra
my experiments, that will come again
 AU, ô, même, âi ?
to the same ?

.. Pourquoi, k, â, n' irOis, a, - je pâs, z, -
Why not shou'd go I not
 ENCORE, a, plus loin, et ne vous
still more far, and not to you
 proposerOis, z, a, - je pâs tout-uniment, a, de
should propose I not quite plainly to
 vous, z, - enseigner, a, a, - à un prix raison-
you teach, at a price reason-
 nable, z, (ce prix sera à votre
able, (that price will be, at your own
 Choix, s, â, ou de l'argent, ja, ou votre
choice, either some money, or your
 cœur.) le grand, t, - ârt, l' ârt si peu connu,
heart,) the great art, the art so little known,
 d' être, âi, conséquent, ai, ka, c' est, ai, - à
to be consistent, that is to
 dire, l' ârt, de conformer votre conduite à
say, the art to conform your behaviour to
 votre créance, ai, quelle, k, quelle, k,
your belief, whatever it
 soit, â ?
may be ?

CHAPITRE, s, PREMIER, ai, 33

Ne puis - je pàs, z, - à present, aiza, vous
Not may I not now you
 dire sans scrupule, QUE, k, c' Est, ai, - à
tell without scruple, that this is to
 prendre, a, ou à laisér, é ?
take or to leave ?

Pourquoi n' ajouterOis, a, je pàs QUE, k,
Why not should add I not that,
 si je pouvOis, a, décemment, ai, a, a,
if I could decently
 désirer, z, quelque, k, k, Chôse, s, z, ce
desire some thing, it
 ferOit, a d' Ette, âi, pris, z, - AU, ô,
would be to be taken at the
 mot ?
word ?

Ai - je AUCUNE, ôk, raison, z, de vous
Have I any reason to you
 CaChér, k, s, QUE, k, votre bonheur -
conceal from that your happiness
 ajouterOit, a, BEAUCOUP, bôkoop, - AU, ô,
would add a great deal to the
 mien ?
mine ?

E

Qui, k,

34 L'ACCOUCHEUR des AMES.

Qui, k, ne croit, â, pās, z, - en, a, specula-
Who not believes not in _____
 tion, s, QU', k, il n' est, ai, point de
 _____ *that it not is not any*
 plaisir, éz, comparable, n, à Celui, s, de
 plcaſure _____ *to that of*
 faire des, z, - heureux ?

to make some happy ?

A QUOI, koâ, tient - il QU', k, - on ne le
To what holds it that one not it
 croye, a, dans la pratique, k ?
might believe in the practice ?

CHAPITRE, s, SEcOND, g,

Dans le quel, k, on propôse, z, un moyen,
In the which one proposes a means,
 ce ſemble, an, aſſez ſimple, n, de refutér
it ſeems enough eaſy, to confute
 lés, z, - incredules, ai, ét de lés mettre, ai,
the unbelievers, and to them put
 AU, ô, ſac ſans diſputér, ſans leur
in the bag without to argue, without to them
 dire

L'AKOOSHEUR dé z, - â M. 35

dire dés, z, - injures, ét, qui, k, pis, z, -
 to say some injuries, and, which worse
 est, ai, fans, z, - être, âi, un grand
 is, without to be a great
 grec, aik.

Grecian.

TROISIEME, a, z, ai, PREFACE, ai, s,

Peux je faire plus sagement, j, a, que, k,
 Can I do more wisely than
 de différer, ai, d' écrire, ai, ét de donner ce
 to delay to write and to give this
 Chapitre, s, ét les suivans, jusqu', k, à,
 chapter and the following, until
 ce que, k, je sache, s, ce qu', k, on
 it that I may know that which one
 pensera, a, du premier, ai ?
 will think of the first ?

THE

T H E
M A N - M I D W I F E O F S O U L S ,
O R ,

Preliminary Questions intended as a Text-
Book for Lectures upon Experimental Mo-
rality.

By A N T H O N Y J O H N F A U ,
Formerly a Priest, Regular Canon, Professor
of Philosophy, Divinity, &c. ; at present Stu-
dent of Medicine in the University of Edin-
burgh, and Teacher of FRENCH, till he gets
a better Employment.

The most beautiful Act of our Liberty is to shew ourselves
such as we are.

MARMONTEL.

SECOND PREFACE.

THE man whose aim is to assist people in bringing forth their thoughts, has he, or has he not, a right to assume the title of **THE MAN-MIDWIFE OF SOULS**?

WHY should he not allow his readers, if readers he can get, to enjoy the pleasure of guessing, right or wrong, at his motives for adopting the plan and method he hath chosen?

WILL they believe him on his word, when he tells them, that the desire of being known was only his third motive, and that of making some money, the fourth?

WHY if, as usual, people condemn him before hearing him, should they not hear him after having condemned him?

WHY, whether they read his text-book or not, whether they approve or blame, and have or have not the curiosity to hear him, will most probably his soul be by no means overjoyed or nonplussed for it?

Is it really possible or impossible to hope, fear, and wish, for nothing?

The

The MAN-MIDWIFE of SOULS,

CHAPTER THE FIRST.

Which will only displease such as will not apprehend the full meaning of it.

WH Y does mere speculation kill, and practice alone give life and spirit?

Do you call him virtuous whose actions spring from the hope of a reward, the fear of punishment, or the desire of being praised and esteemed?

Do you believe that it is absolutely impossible for a man to do good without reflection and self-interest?

WOULD you like better the man, who is good from choice as much as from inclination, and who, in doing good to his fellow creatures, has still more in view to shew the father, by his behaviour to his children, the love and gratitude his beneficence has inspired him with, than to promote his own happiness?

ARE you sure that you will not destroy, or at least in a great measure weaken, those last motives, if you allow the hope of being paid and praised, or the fear of being blamed and punished, to have never so little share in them?

CAN

CAN promises and threatnings create any thing but bribe and rebellion ?

CAN those important questions be decided any other way than by experiments ?

Do you run any risk, whoever you be, who are blessed with a sufficient share of modesty, sincerity, and sensibility, to acknowledge that you are not an infallible being ; that you do not practise virtue as much as you are sensible you may ; and do not love the tender Benefactor to whom you owe every thing, as perfectly as he deserves to be loved ?

Do you think he would find fault with you for aiming at loving him better, doing his children more good, and rendering yourself more virtuous and happy than you are ?

WOULD it be an unpardonable crime in a being necessarily fallible, to have taken error for truth ?

ARE you not, at the bottom, better than you are aware of ?

ARE you very positive that you are not so much of a feeling and rational creature, as to have the power of doing good merely with a view to please God, or for the pleasure attending a good action ?

WERE

40 THE MAN-MIDWIFE OF SOULS.

WERE any one to present you with a plain and easy method of practising the great command, and all the other precepts of the gospel, without entering with you into any dissension about any article of your faith, and propose nothing but experiments, and were he to agree to his being shut up in Bedlam for the remainder of his life, in case he was not able to make good his proposal, should he necessarily be a mad-man ?

Suppose he engages upon the same condition, to point you out a treasure buried in your land, could you, if not before, at least after, having got him shut up, help being tempted to ask him the name of the place ?

ARE you, or are you not, sensible, that, if our way of thinking and behaving influences our happiness, he who wishes to be happier would not be a bit the worse for trying a different way, especially, as at any rate, if the experiment was not to prove successful, he could think again and behave as formerly ?

If you refuse this proposal, will it be right to infer from it, that either you did not attend very regularly the logic class ; or that, without being conscious of it, you look upon that Being,
who

which is justice and goodness itself, as the most unjust and detestable of tyrants, or that you care very little for being a more regular Jew, Christian, Mussulman, &c. &c. and of course happier and wiser than you are ?

WILL it be your blame if you happen to be afraid of the fatal consequences that might attend your laying aside, for a time, all your opinions and trying experiments, which would indeed be proposed to you to be performed only after you have examined them, and consulted your relations, friends, and spiritual directors, (if you are so happy, or wretched, as to have any;) but which, on account of their novelty, must render you suspicious and distrustful ?

WILL those who are not to accept of this proposal be to be blamed, or to be pitied ?

Is a man very much to be pitied, who does not wish for a greater happiness than is fallen to his share ?

COULD you lay any blame on him who dares not attempt to make himself happier, from the fear of giving offence to God ?

WOULD you not, on the contrary, lavish on him praises, if praise did not exclusively belong

F

to

42 THE MAN-MIDWIFE OF SOULS.

to HIM who is the first cause and source of whatever is good ?

To whom should we have recourse in order to know what can, or cannot, give offence to GOD ?

WOULD it not be very agreeable to have some body who might infallibly point out to us what is right or wrong ?

Is there any thing more convenient than to have directors who save us the trouble of thinking ?

DOES he who warrants us that we are not in a wrong way charge, or not charge, himself with all the consequences ?

MUST he not have a very high opinion of his own judgment, or the mercy of GOD ?

ARE we sufficiently aware of the extensive obligation we lay ourselves under to those who, at the risk of their salvation, spare us the pain of examining whether the religion in which we have been brought up is good, and whether there is not a better one ?

BUT for that, would it not be a duty incumbent upon us to enquire and convince ourselves that the sect and religion which we profess is
more

more agreeable to God than any other sect and religion ?

WOULD it not likewise be our business to enter into the discussion of the proofs in favour of revelations, and the objections of the unbelievers, were it but in order to ease our consciences, and avoid the blame of having condemned people without having given them hearing ?

EVEN though the unbelievers were all fools or rascals, would this prove that their objections are of no weight, or that the proofs we did not examine are unquestionable arguments ?

Do our directors perceive to what great length they carry their goodness with respect to us ? and that they engage themselves to nothing less than to undergo, in our stead, the punishment that error may deserve, if the creed and catechism they teach us happened not to be the best of all possible creeds and catechisms ?

BUT do we perceive ourselves that we return their kindness so far as to do them the honour of apprehending them to be infallible ?

COULD we have suspected that the implicate faith, which we intended as a compliment, or sacrifice of our reason to GOD, was but an unbounded

44 THE MAN-MIDWIFE OF SOULS.

bounded reliance on their integrity and infallibility, or our own understanding ?

IF we were, as well as themselves, perfectly ignorant of it ; if besides, as is plain, both their and our intentions were right ; and, in short, if man is a necessarily limited and fallible being ; does not our error and theirs carry its excuse with itself ?

Is it better to acknowledge our errors late than never ?

Is it absolutely impossible for the great Being, that (if you will have him want something) can stand in need of nothing but our happiness, to have created us for nothing ?

WOULD it be an irremissible crime to suppose him as generous and disinterested as you would be, were you in his place ; to examine what would follow from this supposition, and act accordingly ?

BY acquainting you, as I do, with the principle from which I shall set off, do I not use very fair and plain dealings ?

WHY should I not tell you, that, though even you should refuse to admit of my hypothesis, provided you try my experiments, it will come to the same ?

WHY

WHY should I not go still further, and plainly propose to you to teach you at a reasonable price, (your heart, or your money), the great, the so little known art of being consistent with yourself, viz. of acting according to your principles and belief, whatever they may be?

MAY I not, after this, tell you, without any scruple, that you may accept or refuse, as you think fit?

WHY should I not add, that, could I, with any decency, indulge myself in any desire, it would be, to be taken at my word?

Is there any good reason for which I should conceal from you, that the promoting your welfare would be a great additional happiness to myself?

WHO does not speculatively know that this is a blessing to be compared to no other enjoyment?

ON what does it depend that this is not practically felt and believed †?

† N. B. DID you find out that this first Chapter has been chiefly intended for my ever dear, kind hearted, truly good natured, most sociable, and amiable of men, though a little heedless indeed, and unthinking countrymen?

— QUID rides? Mutato nomine, de te

Fabula narratur FORSAN.

HAVE you then forgot the most excellent parable of the Mote and the Beam?

S E.

SECOND CHAPTER.

IN which is proposed, it seems, a pretty easy method of refuting unbelievers, and taking them down, without arguing or calling them names, nay without being any ways a scholar.

THIRD PREFACE.

CAN I do more wisely than to put off writing and publishing this chapter, and the rest of the book, till I know the judgment of the public about the first?

Now, if a sufficient number of persons were to be of opinion that I should go on, why should they not send their subscriptions to J. BALFOUR, *Edinburgh*, or ELMSLY in the Strand, *London*, at the rate of Three pence a Sheet?

As to those who do not care for French, and who would only chuse the English translation of my chapters, (which in this case will be less literal,) could they not send their subscriptions
to

THE MAN-MIDWIFE OF SOULS. 47

to the said bookfellers, at the rate of two-pence a sheet. And, that they may be exposed as little as possible to buy a pig in a poke, I subjoin here the contents or titles of the chapters which I intend to treat of.

But, first, let me honestly acknowledge to you, that the French is merely a pretence which I am making use of, in order to have an opportunity of acquainting you with my having (by CHANCE indeed) found out a practical way of studying Moral Philosophy, by which I have been much the better myself; and so, I dare say, you will, if you chuse to follow the same method, and get at first private lessons; as public lectures on morality may indeed greatly improve the mind, but have scarcely any influence upon the behaviour in domestic affairs and the common transactions of life.

A word more I have to say about the method of interrogation which I have used in the first Chapter. Tho' interrogations cause the mind to exert itself, when continued too long, they beget weariness and perplexity; so that I am determined, with respect to the following chapters, (which, as one may easily imagine, will be far less
in-

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insignificant than the first), to be tied down to no fixed plan, but chuse, according to the circumstances and subjects to be treated of, the way which will appear to me to be the most agreeable to the kind of Man-Midwifery for which I thought proper to set up.

c H A P.

CHAPITRE, s, TROISIEME, az, ai,
CHAPTER THIRD.

Dans le quel, k, lés, z, - incredulés, ai,
In which the unbelievers
Auront, ô, leur tour, comme de raison, z,
will have their turn, as of reason,
ét ne seront pas moins civils qu', k,
and not will be not less civil than
on ne l'aura, ô, été à leur -
one not so will have been to their
égard, ai.
respect.

IV. Dans lequel, k, - on proposera, z,
In which one will propose
quelques, k, k, conjectures sur l'origine
some ——— about the origin
dés religions révélées, ai, ai, ét où l'on
of the ——— revealed, and where one
prouvera à ceux qui, k, croient, a, en, a,
will prove to those who believe in
n-une providence, a, qu', k, elles sont toutes
a ——— that they are all
bonnes, z, ét vraiment, a, divines.
good, and truly divine.

50 L'ACCOUCHEUR des AMES.

V. Où l'on demontre, ai, QUE, k, si l'
Where one demonstrates that, if the
 homme a le pouvoir, a, de Choisir, s, âz,
man has the power of TO chuse,
 ét Choisit, s, âz, toujours, z, EN, a,
and chuses always in
 n-EFFET, ai, ai, ce QUI, k, lui plait le
effect, that which him pleases the
 plus, il s' EN, a, fuit - QUE, k,
most, it itself from it follows, that
 nous sommes pour la plus pârte de bien
we are for the most part of very
 MAUVâis, ô, gout.
bad taste.

VI. Où l'on fait l' ENUMERATION, ai, ai, s,
Where one makes the ———
 dès, z, avantages, j, z, - ét desavan-
of the advantages and disadvan-
 tages, ai, z, j, QUI, k, RESULterOient, aiz, a,
tages which would result
 de la supposition, z, s, QUE, k, l' homme
from the ——— that the man
 n' Est, ai, pâr libre.
not is not free.

VII. Dans

VII. Dans lequel, k, on n-explique, k, pour-

*In which one explains for
quoi il - y - a si peu d' hommes, z, - ét
what it there has so few of men and
de femmes, a, qui, k, entendent, a, a,
of women who understand
raison, z.
reason.*

VIII. Où l'on n-examine si nôt, z, -

*Where one examines whether our
intentions, a, s, dependent, ai, a, plus de
——— depend more on
nous que, k, nôt, z, -actions, s.
ourselves than our ———.*

IX. Où l'on montre qu', k, à juger du

*Where one shews that, to judge of the
droit, a, par le fait, la raison, z, n' a
right by the fact, the reason not has
pâs, z, été donnée à l' homme pour
not been given to the man to
s' en, a, servir.
himself of it make use.*

X. Où

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X. Où l'on fait voir, a, QUE, k,
Where one makes TO see that
 CETTE, fait, liberté, QUE, k, l'on nous
this freedom, which one to us
 vante tant, se réduit, ai, - à
commends so much, itself reduces to
 la faculté de dire, ét de faire dès
the faculty of TO say, and of TO do . .
 sottises, z, avec, ai, connoissance, a, de
follies, with knowledge of
 CAUSE, ôz,
cause.

XI. Où l'on n'examine pourquoi ce n'
Where one examines why it not
 Est, ai, point dans notre croyance QU', k, il
is not in our belief that it
 faut, ô, reCherChér, s, s, la CAUSE, ôz,
is necessary TO search the ———
 de nôs, z, actions, s.
of our ———.

XII. Où l'on n'explique, k, pourquoi, nous
Where one explains for what we
 sommes plus contents, a, de nous
are more contented with our-
 me.

L'AKOOSHEUR dés, z, - â M. 53

memes, âi, lorsque, k, nous, z, avons, z,
selves when we have
 eu l' intention, a, s, de faire le bien,
had the ——— of TO do the good,
 et l' avons réellement, ai, ai, a, fait de
and it have really done with
 tout notre pouvoir, a, QUE, k, QUAND, k,
all our might, than when
 nous n' avons pensé, a, QU, k, à
we not have thought but of
 nous.
ourselves.

XIII. Où l'onde montre, ai, QU', k, il n'
Where one evinces that it not
 y a point - de bien ni - de mal moral,
there has no good nor of evil ———,
 dans-le sens, a, QU', k, on donne à ces
in the meaning that one gives to these
 mots, et QUE, k, les MAUX, ô, phisi-
words, and that the evils physi-
 ques, z, k, sont les seuls MAUX, ô,
cal are the only evils
 réels, ai, ai.
real.

XIV. Où

54 L'ACCOUCHEUR des AMES.

XIV. Où l'on montre QUE, k, les MAUX, ô,

Where one shews that the evils
 phisiques, z, k, z, -et moraux, ô, dans
physical and moral, in
 quelque, k, k, sens, a, qu', k, on les
whatever meaning that one them
 preñne, ai, font une des preuves les plus
may take, are one of the proofs the most
 sensibles, a, de la bonté, de la sagesse, j,
sensible of the goodness of the wisdom
 et de l' unité de DIEU.
and of the unity of God.

XV. Où l'on fait voir, a, QUE, k, l'

Where one makes to see that the
 histoire, a, de la boete, a, de Pandôre n'
history of the box of Pandora not
 a pàs le sens, a, commun.
has not the sense common.

XVI. Dans lequel, k, on prouve QUE, k, ce

In which one proves that that
 qu', k, on n-appelle, âi, dès, z, âmes
which one calls . . souls
 belles, ai, élevées, ai, grandes, genereuses, z,
beautiful, elevated, great, generous,

ne

L'AKOOSHEUR dés, z, - â M. 55

ne font - autre, ô, Chôse, s, z, QUE, k,
not are other thing than
 dés, z, -âmes, z, -independantes, ai, a, ét
 . . sôuls independent, and
 qui, k, savent a vraie façon de s'
who know the true way of themselves
 aimer, ê, - elles memes, âi.
to love themselves.

XVII. Corollaire: La vertu n' est, ai, ni

Corollary: The virtue not is neither
 plus, ni moins QUE, k, l' esprit d'inde-
more nor less than the spirit of inde-
 pendance, ai, a, ét l' amour de nous-
pendency and the love of our-
 memes, âi, bien n-entendu, a, a.
selves well understood.

XVIII. Methode de s' Aimer, a, soi, a,

Method of one's self to love one's
 meme, âi sans. z, -etre, âi, expôsé, z, au, ô,
self without to be exposed to the
 desagrément, ai, z, a, de s' Aimer, é,
vexation of one's self to love
 tout seul.
all alone.

XIX. Con-

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XIX Construction, s, d' un thermometre, ai,

————— of a thermometer

moral pour mesurer, z, les differens, ai a,

———— to measure the different

degrés, ai, d' amour-ét d' amitié, avec, ai,

degrees of love and of friendship, with

la façon de le faire monter - ét de-

the way of it TO make TO ascend and de-

scendre, ai, a, à volonté.

scend at will.

XX. Où l'on examine si les preju-

Where one examines whether the preju-

gés, ai, j, d' honneur-ét de deshonneur, ai, z,

dices of honour and of dishonour,

de gloire, a, ét de honte, de blâme ét de

of glory and of shame, of — and of

louange font-aussi, ô, utiles qu', k, ils font

praise are as useful as they are

funestes.

fatal.

XXI. Où l'on montre QUE, k pour QUE, k,

Where one shews that, in order that

la vertu fut - un n-etre, ai, reel, ai, ai,

the virtue might be a being real,

il

il faudroit, ô, a, qu', k, il n' y
it would be necessary that it not there
 eut rien n à gagner-à être, âi, bon,
should be nothing to gain to be good,
 et rien n-à perdre à être, âi, me-
and nothing to lose to be {wic-
 Chant, ais.
 ked.

[XXII. Y - a t-il bien du merite à]

There has it much of the merit to
 avoir, a, reçu de la nature un bon
have received from the — a good
 coeur, et à n' avoir, a, - aucune, ô,
heart, and to not have any
 connoissance, a, du coeur - humain ?
knowledge of the heart human ?

XXIII. Le seul moyen de rendre, a, l'

The only means of to render the
 homme aussi, ô, vertueux, qu', k, il peut
man as virtuous as he may
 l' être, âi, seroit, a, donc d' ôter le
so be, would be then to take away the
 ressort des peines, âi, et des
spring of the punishments and of the

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RECOMPENSES, ai, n, a, ét de se borner-
rewards, and to one self confine
 à le féliciter, ai, QUAND, k, t-il fait bien,
to him congratulate when he does good,
 ét à le plaindre QUAND, k, t-il fait
and to him pity when he does
 mal.
ill.

XXIV. Construction, s, d' une lunette, ai,
 ————— *of a telescope*
 portative dont l' usage, z, Est, ai, d'
portable, of which the use is to
 Aider, é, - à lire dans les plus secrets, ai,
assist to pry into the most secret
 replis du coeur de l' homme, ét à
recesses of the heart of the man, and to
 devinér les femmes, a.
find out the women.

XXV. Moyen d' obliger sans faire
Means of TO oblige without TO make
 des, z, ingrats.
some ungrateful.

XXVI. Moyen

L'AKOOSHEUR dés, z, - à M. 59

XXVI. Moyen de savoir, a, - à coup sur,
Means of TO know, at blow sure,
QUAND, k, t-on n-a tort.
when one has wrong.

XXVII. Où l'on prouve QUE, k, la colère
Whereone proves that the anger
est, ai, fille, g, de la vanité, de l'
is daughter of the vanity, of the
orgueil, g, ou de la sottise, z.
pride, or of the folly.

XXVIII. Moyen d' AUGMENTER, o, a, la
Means of TO increase the
force des bonnes, z, - habitudes, et de
strength of the good habits, and of
se défaire, ai, des mauvaises, ô, z.
one's self get rid of the bad ones.

XXIX. Moyen de ne jamais, z, - acheter, s,
Means of not ever to buy
les, Choses, s, z, plus qu', k, elles ne
the things more than they not
valent
are worth.

XXX. Où

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XXX. Où l'on • examine si, En, a,
Where one examines whether, in
 n-Effet, ai, ai, -il-Est, ai, bon, comme le
effect, it is good, as it
 prétendent, ai, a, les philosophes, z, QUE, k,
maintain the philosophers, that
 les femmes, a, les, z, . Enfants, a, z, - ét le
the women, the children, and the
 peuple soient, â, traittés, z, - EN, a,
people be used like
 perroquets, kai.
parrots.

XXXI. Remede, ai, contre la peur du
Remedy against the fear of the
 tonnerre, ai, de la môrt, de l' ENFER, a, ai,
thunder, of the death, of the hell,
 ét du ridicule.
and of the ———.

XXXII. Où l'on prouve QU', k, il - y - a
Where one proves that it there has
 de • la cruauté, ô, à - contredire serieuse-
some cruelty to contradict serious-
 ment, z, a,

L'AKOOSHEUR dés, z, - à M. 61

ment, z, a, - une femme, a, et de la
ly a woman, and some
foiblesse, a, à se fâcher, s, contre
weakness to one self be angry against
elle.
her.

XXXIII. Où l'on n-explique, k, dans quel, k,
Where one explains in what
sens, a, z, - il est, ai, vrai, qu', k, il ne
sense it is true, that it not
faut, ô, rien passer - aux, ô, jolies
is necessary nothing overlook to the pretty
femmes, a.
women.

XXXIV. Moyen d' éviter, ai, d' être, ai,
Means of to avoid to be
dominé par une femme, a, sans la domi-
over-ruled by a woman, without her to o-
ner.
ver-rule.

XXXV. Où l'on n-examine si une vertu
Where one examines if a virtue
qui, k,

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QUI, k, a besoin, z, d' Etre, âi, guardée
which has need of to be guarded
 VAUT, ô, la peine, â, de l' Etre, âi.
is worth the trouble of so to be.

XXXVI. Où l'on demontre, ai, QU', k, il
Where one demonstrates, that it
 Est, ai, - impossible, n, d' Aimer, é,
is ————— to love
 veritablement, a, fans, z, - Etre, âi, payé, ai,
truly without to be paid
 de retour.
of return.

XXXVII. Celui - là seul serOit, a, bon
He there alone would be good
 ét genereux, ai, ai, QUI, k, serOit, a, le
and generous who would do the
 bien n à contre coeur, ét obligerOit, a,
good at against heart, and would oblige
 de maniere, âi, à dispensér, a, de la
of manner to dispense of the
 reconnOissance, a.
gratitude.

XXXVIII. Où

L' A K O O S H E U R dés, z, • à M. 63

XXXVIII. Où l'on reCherChe, s, s, quelle, k,

*Where one inquires what
espece, ai, de bien peut faire, ét quelle, k,
kind of good may do, and what
espece, ai, de mal peut - épargner, ai. l'
kind of evil may save the
homme à l' Auteur, ô, de son n-Etre, âi,
man to the Author of his being,
ét de quelle, k, maniere, âi, il peut le
and of what manner he may him
servir - à son gout.
serve to his taste.*

XXXIX. Où l'on prouve que, k, Chêz, s,

*Where one proves that, in
ceux, qui, k, disent, z, qu', k, ils se
those, who say that they themselves
tuerOient, a, sans la crainte de DIEU,
would kill but for the fear of God,
elle n' est, ai, qu', k, un prtexte, ai,
it not is but a pretence
pour n' en, a, rien faire.
to not of it nothing do.*

XL. Moyen

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XL. Moyen de jouir - à la fois, a, du
Means of TO enjoy at the time of the
 pâsé du présent, aiza, - ét de l' à-
past, of the ———, and of the to
 venir.
come.

XLI. Où l'on prouve QU', k, il - y a com-
Where one proves that it there has —
 pensation, a, s, de peines, âi, ét de
 ——— *of pains and of*
 plaisirs, éz, même, âi, pour les méchans, ais.
pleasures, even for the wicked.

XLII. Celui, s,-là seul croit, â, quelque, k,
He there alone believes some
 Chôse, s, z, qui, k, ne croit, â, que, k,
thing who not believes but
 ce QU', k, il voit, â, - ét ce QU', k, il
that which he sees and that which he
 sent, a.
feels.

XLIII. Moyen de persuader, ai, ét de dire
Means of TO persuade, and of TO say
 AUX, ô,

L'AKOOSHEUR dés, z, - 1 M. 65

AUX, ô, GENS, j, a, tout - ce QU', k, on
to the people all that which one
 veut sans leur faire de la PEINE, âi.
skuses without them TO do some pain.

XLIV. Où l'on demontre, ai, QUE, k,
Where one demonstrates that
 quiconque, k, k, est, ai, - EN, a, n-état, ai, de
whoever is in state of
 faire un picQUET, kai, ou un médiateur,
TO make a picket, or a ———
 a plus d' esprit QU', k, il n' EN, a,
has more of sense than it not of it
 faut, ô, pour PENSER, a, - et se
is necessary to think and one self
 conduire EN, a, vrai philosophe, z.
behave like true philosopher.

XLV. Où l'on donne AUX, ôz, -
Where one gives to the
 Epoux, ai, qui, k, ont cessé, ai, de
husbands and wives who have ceased to
 s' AIMER, é, le moyen de recou-
one another love the means of reco-
 vrer leur - amour-ét leur bonheur.
ver their love and their happiness.

I XLVI. Où

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XLVI. Où l'on donne AUX, ô, z, - amans
Where one gives to the lovers
 le moyen d' avoir, a, la douCe, s, certitude
the means of TO have the sweet certainty
 d' Etre, âi, AIMés, é, pour eux - memes, âi,
of TO be loved for them - selves,
 éi d' Etre, âi, PRÉFÉRÉS, ai, ai.
and of TO be preferred.

XLVII. Recette, ai, immarQUable, k, contre
Receipt infallible against
 les soupçons, s, z, et la jalousie, z.
the suspicions and the jealousy.

XLVIII. Où l'on montre QU', k, il EN, a,
Where one shows that it of it
 coûteroit, a, bien moins pour se
would cost much less to one's self
 passer de la compassion, n, des GENS, j, a,
pass of the ——— of the people
 QU', k, il n' EN, a, coûte pour l' ob-
tain it not of it costs to it ob-
 tenir.
tain.

XLIX Dans

XLIX. Dans lequel, k, on n-examine ce
In which one examines that
 QUE, k, peut promettre, ai, pru-
which may promise pru-
 dement, a, a, Celui, s, qui, k, ne fait
dently he who not knows
 certainement, a, ni ce QU', k, il
certainly not that which he
 devra, ni ce QU', k, il pourra
WILL ought nor that which he will be able
 faire.
to do.

L. Où l'on n-examine de QUOI, k, â, peut-
Where one examines of what can
 être, âi, vain Celui, s, qui, k, croit, â,
be — be who believes
 QU', k, il n' a rien QU', k, il n'
that he not has nothing which he not
 ait reCu, s.
may have received.

LI. Dans lequel, k, - on prouve-QUE, k, les
In which one proves that the
 se g.

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scelerâts, ai, ai, memes, âi, ne sont pâr
rascals themselves not are not
 blâmâbles.
blameable.

LII. Moyen de rendre, a, la sensibilité, a, à
Means of to render the sensibility to
 ceux qui, k, en, a, manquent, k.
those who of it want.

LIII. Dans lequel, k, on n-examine si l'
In which one examines whether the
 homme pouvOit, a, - avoir, a, l' idée du
man could have the idea of the
 vrai sans le faux, ô, ét du
true without the false, and of the
 plaisir, éz, sans la peine, âi.
pleasure without the pain.

LIV. Si DIEU nous, z, - avOit, a, créés, âi,
If God us had created
 pour sa gloire, a, c' est, ai, - à dire, par
for his glory, that is to say, thro'
 vanité, serOit, a, - il - aisé, éz, de lui
vanity, would be it easy to to him
 En, a,

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EN, a, n-AVOIR, a, BEAUCOUP, ô, d' obliga-
for it have much of —
 tion, s, ?
 — ?

LV. Si nous, z, - etions, ai, furs QUE, k,
If we were sure that
 DIEU ne nous, z-a créés, ai, QUE, k, pour
God not us has created but to
 nous rendre, a, un jour participans de sa
us render one day partakers of his
 félicité, ai, nous serOit, a, - il possible de
felicity, TO us would be it — to
 lui refusér, z, notre cœur ?
TO him refuse our heart ?

LVI. Où l'on demontre, ai, QUE, k,
Where one demonstrates that
 DIEU nous, z, a réellement, ai, ai, a,
God us has really
 créés, ai, pour rien.
created for nothing.

LVII. Moyen d' obliger les femmes, a,
Means of TO oblige the women,
 comme

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comme lés, z, = hommes, z, à tenir leurs
as the men, to keep their
 paroles.
words.

LVIII. Dans lequel, k, - on prouve QUE, k,
In which one proves that
 l' homme est, ai, composé, n, z, de deux
the man is compounded of two
 corps, ét de deux, z, -âmes.
bodies and of two souls.

LIX. Existence, a, d'un n-etre, âi, supreme, âi,
 ——— of a being ——— ,
 qui, k, fait tout pour le mieux demon-
who does all for the best, demon-
 trée, ai, AUX, ô, sens, a, AU, ô, senti-
strated to the senses, to the feel-
 ment, a, a, ét à la raison, z.
ing, and to the reason.

LX. Dans lequel, k, - on demontre, ai,
In which one demonstrates
 QUE, k, tous lés, z, hommes, ét toutes lés
that all the men and all the
 femmes, a,

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femmes, a, sont destinés, z, - à être, âi, eter-
women are destined to be eter-
 nellement, ai, a, - heureux.
nally happy.

LXI. R E C A P I T U L A T I O N, ai, s, : ' l' homme con-

Recapitulation : The man con-
 sidéré, ai, solitairement, a, ne doit, a,
sidered solitarily not owes
 rien qu', k, à lui même, âi; considéré, ai,
nothing but to himself; considered
 en, a, société, ai, ses devoirs, a, Changent, s, j,
in society, his duties change
 d' objet, ai, sans Changér, s, j, de na-
of object without to change of —
 ture; ses besoins, z, z, et ses plaisirs, éz,
—; his wants and his pleasures
 augmentent, o, a, - en, a, même, âi, raison, z;
increase in same proportion;
 ses facultés k, s' étendent, ai, a,
his faculties themselves extend;
 ses vûes s' aggrandissent; la
his views themselves enlarge; the
 raison, z, et le sentiment, a, a,
reason and the feelings

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remplace^{Cent}, an, s, l' instinct, ét devienment
make up the instinct, and become
 ses guides, z, - assurés, z, - ét fidelles ; il
his guides sure and faithful ; he
 rapporte toutes ses pensées, a, ét toutes sés, z-
refers all his thoughts and all his
 actions, s, z, - à leur principe : Sa vie
actions to their principle : His life
 Est, ai, presque, k, un - n - en-
is almost a con-
 Châinement, a, s, a, de sensations, a, s, z,-
nexity of sensations
 ét de sentimens, a, a, délicieux, ai ; sans
and of feelings delightful ; without
 crainte, comme sans desirs, z, sa confiance,
fear, as without desires, his trust,
 sa resignation, aiz, s, son n--amour, ét
his resignation, his love, and
 sa reconnOissance, a, s, pour l' AUTEUR, ô,
his gratitude for the Author
 de tant - de biens, en, a, font presque, k,
of so many blessings, of him make almost
 un n-Etre, âi, impassible, n ; son n-esprit- adôre
a being impassible ; his mind adores
 En, a,

en, a, silence, a, son coeur jouït - aveC, ai,
in silence, his heart enjoys with
 transports ; les sâges, j, z, -ét les fous le
transports ; the wise and the fools him
 prennent, ai, pour un cerVEAU, ô, brulé, ou
take for a brain burnt, or
 pour un visionnaire, z, : Le medecin, ai,
for a visionary : The Physician
 ordonne les bains froids, a ; peut-etre, âi,
prescribes the baths cold ; may be
 fait - on pis, z, enCore, a, k ; QUE, k,
does one worse still ; what
 fait - on ?
knows one ?

FOURTH PREFACE.

Which should have been the First.

THOSE who have a mind to read French, should previously learn to sing the French Alphabet, and the sounds peculiar to that language, such as *an, in, on, en, oin, un, unc, eul, œuil, ail, ieu, eur, ui, ie, ûe, ée, ai, ai, âi, j'ai*, the future in *ai*, &c.

BOYER will tell them that the French *i* and *y* are to be sounded like the English *ee*, *ou* like *oo*, *au* and *eau* like *ô*, &c.

As to the *u*, it is to be sounded pretty much as some Scotch people do *oo* in *poor, good, too*, &c. *eu* as they do *brew*, *gn* as in *bagnio*; the liquid *l's*, *ll's*, as *gl* in *seraglio*; *one* and *onne* as in *done*; *ine* as *in*; *enne* as in *men*; *our* as in *retour*; *gui* in general as *gi* in *give*; *gua* as *ga* in *gall*; *ca* read *ka*, *ce* read *se*; *ci* read *fi*; *co* read *ko*; *ço* read *so*; *cu* read *ku*.

OBSERVE that the article and pronouns *des, les, mes, tes, ses*, &c. which are commonly to be sounded as I have marked them, viz. *dé, lé, mé, té, sé*, &c. should, in emphatic and solemn reading

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ing and speaking, be sounded, *dái, láí, máí*, &c. as in *mais*, but. This sound, which you may call broad *ái*, if you chuse, I had intended to distinguish from the other *ai*'s by a circumflex accent extending both over the *a* and *i*; but the Printer says he cannot do it any other way than thus, *-ái*; a sound, by the bye, which frequently occurs, and might, if I am not mistaken, be much sooner learnt from sheep, by the men, and lambs, by the ladies, than from any French master I know of.

OBSERVE again, that, as we found that the small-capital *c*'s and *o*'s could scarcely be distinguished from the small ones, we have printed them in large capital letters.

It will not perhaps be improper to add, that we propose, at the end of each chapter, if it is the will of GOD that any more should be printed, to give a verb in its full length; nay, that we intend, if our subscribers have no objection, to follow, in the printing of the verb and subsequent chapters, the advice we have given in our first preface, with respect to the way in which our readers should transcribe this pamphlet, which will save them a good deal of trouble, time, and paper; and if any one asks us why we did

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did not do so at present, we will, AVEC LA DERNIERE FRANCHISE, acquaint them with our true motive, though it was by no means altogether free from self-interest.

It is needless to make any apology for the faults which may be found with regard to the marking of the pronounciation, or the rules of French and English grammar; as we presume our readers will be good natured enough to attribute them all to the printer, to whom, after all, it can do no harm.

N. B. IF you have a mind to get the right pronounciation of our *le, me, te, se, que,* &c. you must, at first, sound them as slightly as possible, and, for that purpose, join them either to the syllable that precedes, or that which follows, (except in poetry and songs,) as we have done in the following sketch.

ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά.

Premier pas vers le bonheur; fixer le
 "Prainié pâ vair -l bo-neur; fixé -l
 sens de ce mot, non par des hypothèses et
 "fans -d - f - mo, non par déz-ipotâiz - é.
 de vains raisonnemens, comme on a fait
 "d vin râizonman, com - on n-a fai
 jusqu'ici, mais par des experiences, c'est à
 "jusq'isi, mâi par déz expairians, s'ait à
 dire,

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dire, effayer de toutes les recettes de bonheur,
 " dir, aifaiyé-d tout lé-rfait d - boneur,
 et commencer, comme de raison, par la plus
 " é comansé, com - d râizon, par la plu
 facile et la plus à la mode Si, par cas
 " fasil - é la pluz -à la mod. Si, par ka
 fortuit, l'on s'en trouve bien, s'en tenir là,
 " fortûi, l'on s'en troov bien, s'an -tni là,
 et ne point perdre à CONNOITRE des jours
 " é - n poin pairdr -à konâitr des jour
 destinés à JOUIR. Si non, effayer non
 " daistinéz -à jouïr. Si non, aifaiyé non
 pas de professer, mais simplement de prati-
 " pâ - d profaisé, mâi simplman - d prati-
 quer succcessivement les maximes des diffè-
 " ké fukfaisivman - lé maxim dé diffai-
 rentes religions révélées, fans oublier celle
 " rant railijion raivailée, sanz-ooblié fail
 dans laquelle on est né. De là passer à
 " dan la kel - on n-ai né. D - la pâser -à
 la religion naturelle des philosophes. Enfin,
 " la railigion naturel dé filozof. Anfin,
 effayer de s'oublier entierement foi même,
 " aifaiyé - d s'ooblier - antiairman foà mâim,
 et de s'occuper uniquement du bonheur de
 " é d s'okuper - unikman du boneur - d -
 fes

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ses semblables, sauf à en venir après, si le
 “sé fanblable, sôf - a an - vnir aprâi si l-
 coeur en dit, et si l'on en a le loisir
 “koeur an di, é si lon n-an n-a l' loâzir
 et les moyens, au doute M E T H O D I Q U E de
 “é lé mo-yen, ô doot maitodik d-
 Descartes, et à examiner à la fois specu-
 “Dékart, é à aixaminer à la foâ spaiku-
 lativement et pratiquement les quatre ques-
 “lativmant - é pratikman lé katr kaif-
 tions de De Buffon ; Qui suis-je ? Où suis-
 “tion - d De Buffon ; Ki fu i j ? Oo fu-i-
 je ? D' où viens - je ? Où irai-je ?
 “j ? D' oo vien - j ? Oo irai-j ?

N. B. All the e's accented thus é, are to be
 founded pretty much as in the Latin words
smile, systole, the preposition *de*, &c.—What
 I have said concerning the articles *les, des*, &c.
 in solemn reading, may be applied to the third
 person plural of the imperfect tenses of verbs,
 terminating in *oient* ; as *avoient, disoient*, read
avâi, dizâi.

C H A P.

CHAPTER III.

IN which the unbelievers will, as reasonable, have their turn, and use their antagonists not less civilly than they have been used by them.

IV. WHEREIN the author proposes some conjectures about the origin of revealed religions, and proves, to such as believe in Providence, that they are all good and truly divine.

V. IN which is proved, that, if men have the power of chusing, and, in fact, always chuse, what pleases them most, it follows that the greatest part of them have a very bad taste.

VI. WHICH contains an enumeration of the advantages and disadvantages arising from man being supposed not to be a free agent.

VII. WHEREIN is explained why there are so few men and women who yield to reason.

VIII. IN which it is examined whether our intentions depend more on ourselves than our actions.

IX. WHERE-

80 THE MAN-MIDWIFE OF SOULS.

IX. WHEREIN is shewn, that if we infer what is to be from what in reality takes place, we must conclude that reason has not been intended for man to make use of it.

X. IN which it is proved, that this freedom of actions, so much boasted of, amounts to neither more nor less than the faculty of knowingly saying, and doing foolish things,

XI. WHEREIN it is examined, why it is not from our belief that we must deduce the motives of our actions.

XII. WHEREIN is explained the reason why we are better pleased with ourselves, when we have had the intention of doing, and have in reality done all the good that was in our power, than when we have cared for none but ourselves.

XIII. IN which is proved that there is no moral good or evil, taking these words in the sense commonly applied to them ; and that bodily pains are the only real evils.

XIX. WHERE

XIV. WHEREIN is shown that both moral and physical evils, in whatever sense they may be taken, are the most evident proofs of the goodness, wisdom, and unity of God.

XV. In which it is proved, that the story of Pandora's box is downright nonsense.

XVI. WHEREIN it is proved, that those souls that are called BEAUTIFUL, ELEVATED, GREAT, and GENEROUS, are nothing else but independent souls, which are acquainted with the true way of loving themselves.

XVII. COROLLARY: Virtue is nothing else than a spirit of independency and well understood self-love.

XVIII. A way of loving one's self without being exposed to the vexation of being loved by nobody else.

XIX. CONSTRUCTION of a moral thermometer to measure the different degrees of love and friendship, and the way of causing it to rise and fall at pleasure.

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XX. WHERE

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XX. WHEREIN it is examined, whether the prejudices of honour, dishonour, glory, shame, praise, and blame, are as useful as they are hurtful.

XXI. WHEREIN it is shown, that in order to give a real existence to VIRTUE, there should be nothing to be gained by being good, and no loss to be suffered by being wicked.

XXII. Is there great merit in having received a good temper from nature, and being unacquainted with the human heart?

XXIII. THE only means of rendering man as virtuous as possible would be to abolish punishments and rewards, and to confine ourselves to congratulate him when he behaves well, and pity him when he does ill.

XXIV. CONSTRUCTION of a portable telescope, whose use is to enable us to pry into the most secret recesses of the heart of men, and to guess at those of women.

XXV. A

XXV. A way of conferring favours without ever meeting with ungrateful returns.

XXVI. A way of knowing with certainty when we are in the wrong.

XXVII. WHEREIN it is proved, that flying into a passion, is either owing to vanity, pride, or folly.

XXVIII. MEANS of increasing the strength of good habits, and getting the better of bad ones.

XXIX. THE method of never buying things dearer than their real value.

XXX. WHEREIN it is examined, whether it is as proper, as is maintained by philosophers, that women, children, and common people should be used like parrots.

XXXI. A remedy against being afraid of thunder, death, hell, and ridicule.

XXXII. WHERE

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XXXII. WHEREIN it is proved that it is cruel to contradict a woman in good earnest, and weak to be angry at her.

XXXIII. IN which is explained how the maxim, that no allowance must be made for pretty women, ought to be understood.

XXXIV. MEANS of avoiding to be over-ruled by a woman without over-ruling her.

XXXV. IN which is examined, whether that virtue which stands in need of being guarded is worth the centinel.

XXXVI. WHEREIN it is demonstrated, that there is no possibility of TRULY loving without meeting with return.

XXXVII. HE alone should be reckoned good and generous, who does good against his own inclination, and confers favours in such an ungenteel manner as imposes no obligation to gratitude.

XXXVIII. WHERE-

XXXVIII. WHEREIN it is inquired, what good it is in the power of men to do, what pains they may save to the Author of their being, and in what way they may serve him according to his pleasure.

XXXIX. IN which it is proved, that with those who say they would kill themselves, were it not for the fear of GOD, it is a mere pretence and excuse for not doing it.

XL. MEANS of enjoying at once the past, present, and future.

XLI. WHEREIN it is proved, that the pains of the wicked themselves are compensated by their pleasures.

XLII. HE who believes nothing but what he sees and feels, is the only person who believes something.

XLIII. THE means of persuading people, and telling them whatever we please, without giving them pain.

XLIV. WHEREIN

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XLIV. WHEREIN it is demonstrated, that whoever is able to play at picket, or mediateur, has more genius than is requisite in' order to think and behave like a true philosopher.

XLV. IN which husbands and wives, who have ceased to love one another, are supplied with the means of retrieving their love and happiness.

XLVI. WHEREIN common lovers are furnished with the means of acquiring the sweet certainty of being loved for themselves, and preferred to any other.

XLVII. An infallible receipt against suspicions and jealousy.

XLVIII. WHEREIN it is shown, that it would cost us much less trouble to make ourselves easy, without solliciting people's compassion, than is necessary to obtain it.

XLIX. IN which it is examined, how far it is consistent with prudence for a man to enter into engagements when he neither knows
with

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with certainty what will be his duty, nor what he will be able to perform.

L. WHEREIN it is examined, what right a man has to glory in himself who believes he has nothing but what he has received.

LI. IN which it is proved, that knaves themselves ought not to be blamed.

LII. MEANS of restoring sensibility to such as want it.

LIII. WHEREIN it is examined, whether there was a possibility of conveying into the human mind the knowledge of truth and sentiments of pleasure, without those of falshood and pain.

LIV. IF GOD had created us for his own glory, that is to say, through vanity, would it be easy for us to be very thankful for it?

LV. IF we were positive that GOD has created us with a view to-render us some day partakers

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kers of his felicity, would it be in our power to refuse him our heart ?

LVI. WHEREIN it is demonstrated, that God has in reality created us gratis.

LVII. METHOD of inducing women as well as men, to be as good as their word.

LVIII. IN which it is proved, that man is compounded of two bodies and two souls.

LIX. THE existence of a Supreme Being, who orders every thing for the best, demonstrated to our senses, feelings, and reason.

LX. IN which it is demonstrated that all men and women are to be eternally happy.

LXI. RECAPITULATION :—Man considered as a solitary being, owes nothing but to himself. — In society, his duties are changed with respect to their objects, but not in their nature. — His wants and pleasures increase in the same proportion. — His faculties expand themselves ; his views are enlarged. —

Reason

Reason and feelings make up instinct, and become his trusty and faithful guides. — He refers all his thoughts and actions to their first cause. — His life is almost a continued succession of pleasurable sensations and delightful feelings. — Equally free from fear and from desires, his trust, resignation, love, and gratitude to the Author of so many blessings, render him, in some measure, an impassible being. — The wise and the foolish take him for a mad and fanciful man. — The doctor prescribes cold baths for him. — Perhaps he will be used still worse. — Who knows what is to come to pass ?

N. B. Private lectures upon experimental and Practical Morality would be of the greatest service ; especially,

To lovers, who make love after the ancient or present fashion, as they are both almost equally bad.

To married persons, who are, for the most part, but too evidently unacquainted with the right way of framing and bringing up children.

To all who complain of their servants, which is a proof, either that they do not behave properly to them, or do not know how to chuse them.

To students of medicine, who, according to the advice of their wise and respectable professors, should make it one of their principal objects, to learn the true way of inspiring patients with confidence and obsequiousness, and of availing themselves of the wonderful influence of the soul upon the body.

To all,

Who know the right, and—approve it too,

Condemn the wrong, and yet the wrong pursue.

and would wish to be consistent with themselves, and act according to their principles, whether they are true or false, borrowed, or their own.

LASTLY, to such, whether young or old, rich or poor, as are sinking under the weight of any kind of distress, and who will get immediate relief, at least from the tears of soothing sympathy, whatever cause their misfortunes may be owing to.

F I N I S.

